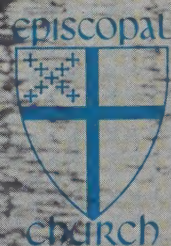
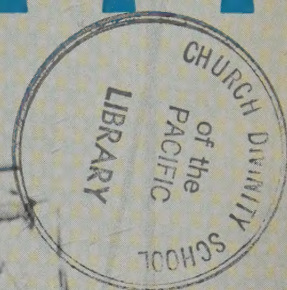


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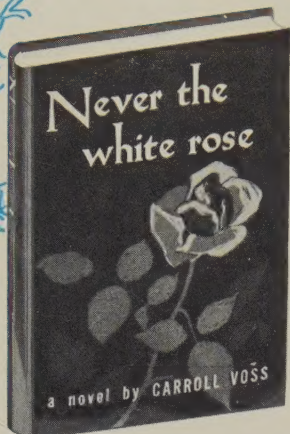
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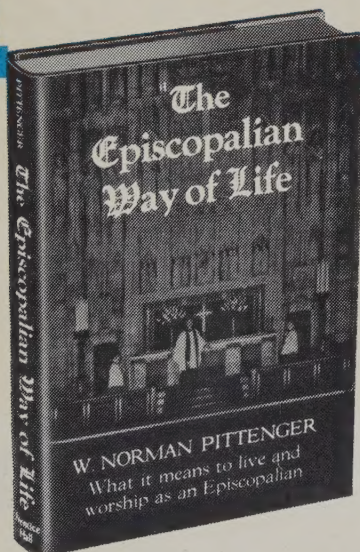
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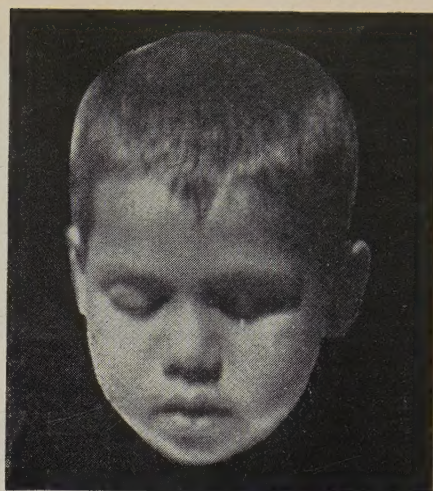
AS the 350th Anniversary of the first permanent English settlement in this hemisphere is also the 350th Anniversary of the coming of the Church to America, FORTH joins the State of Virginia's eight-month birthday party with this special Jamestown Festival issue.

On page 9 the Rev. Robert J. Plumb tells the story of Robert Hunt, saintly vicar of Jamestown Parish and his first celebration of the Holy Eucharist after the settlers' Atlantic crossing. On page 13 one of the Festival's most distinguished guests, the Archbishop of Canterbury, is re-introduced to FORTH readers, with the schedule of events in which he will participate during his American visit. A profile of a colorful clergyman, the Rev. Churchill J. Gibson, who will be chaplain of the Old Tower Church at Jamestown during the Festival, begins on page 14.

Three million visitors are expected at the festival (April-November, see Festival Calendar, page 4), and the historic triangle of early American towns, Williamsburg, Jamestown, and Yorktown, has expanded its tourist facilities to receive them. Colonial Williamsburg has added a Motel Motor House with more than 180 air-conditioned units, for which a price of \$10 has been set. A \$2.00 charge for each additional person occupying a unit will be made.

At the Williamsburg Lodge and the Williamsburg Inn rates vary with the season. Between March 1 and June 1, the Inn will charge \$17 to \$22. Between June and September the rates will be \$11 to \$20 and from September to November, \$14 to \$22. At the Lodge the March 1-June 1 rates are \$9 to \$13, single and double, \$7 to \$13 from June to November. Motor court rates in the area will run from \$5 to \$16. Reservations may be made by writing Festival Reservations Bureau, Box 427, Williamsburg, Va.

"Make your reservations early," cannot be said firmly, loudly, or frequently enough. There is too much to see and enjoy at the Festival, particularly for Episcopalians, to trust to last-minute luck for accommodations.



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READ A BOOK



By the Rev. POWEL M. DAWLEY

THE celebrations this spring of the three hundred and fiftieth anniversary of the founding of the Jamestown Colony have special significance for Episcopalians. In Virginia in 1607 Anglicanism first took permanent root upon our American shores. There, wrote Captain John Smith, "we did hang an awning (which is an old sail) to three or four trees . . . till we cut our planks, our pulpit a bar of wood nailed to two neighboring trees. This was our church till we built a homely thing like a barn . . . yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion." Thus was the beginning of that long association of Anglicanism with American life.

While the story of the Colonial Church is told in some detail in William W. Manross's *A History of the American Episcopal Church* (New York, Morehouse-Gorham. \$5.00) and in briefer form in the sixth volume of *The Church's Teaching, The Episcopal Church and Its Work* (Greenwich, Seabury. \$2.50 cloth, \$1.50 paper), a number of new books and articles treat particular aspects of our early history in a fashion which should make absorbing reading for many Episcopalians.

John Smith's "every Sunday two sermons" were preached by Robert Hunt, the first Anglican clergyman to minister in the Jamestown Colony. Hunt, who accompanied the settlers as their chaplain, is the sub-

continued on page 28

• MR. DAWLEY is Professor of Ecclesiastical History at General Theological Seminary, New York City, and author of many books including the recent *The Episcopal Church and Its Work*.

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FORTH

VOL. 122 NO. 4

APRIL 1957

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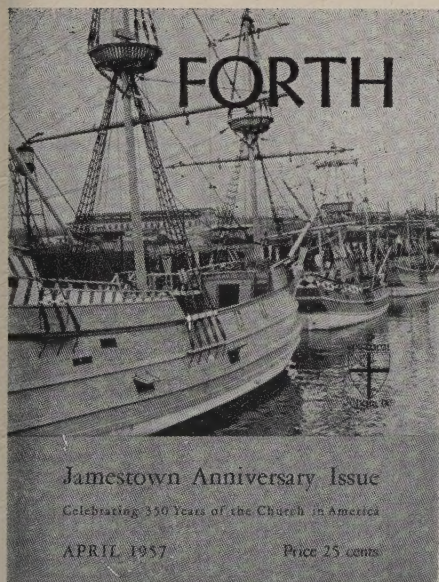
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Washington Post

THE COVER. Replicas of three ships which brought first colonists to Jamestown in 1607 will be used on April 26 for re-enactment of Cape Henry landing at which Archbishop of Canterbury will be special guest (see page 13). For story of first recorded celebration of Holy Communion in America, please turn to page 8.

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For particulars write FORTH Magazine or The Rev. G. C. Stutzer, P.O. Box 1788, Okmulgee, Okla.

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Jamestown Year Calendar

APRIL

- 1 Opening of The British Heritage, joint Anglo-American exhibit (through November).
- 26 CAPE HENRY DAY. Arrival of the Archbishop of Canterbury, who will give invocation at pageant re-enacting landing on Cape Henry at Seashore State Park, Norfolk, Va.

10 P.M. *Person to Person*, television interview of the Archbishop of Canterbury by Edward R. Murrow.
- 27 CAPE HENRY DAY. The Archbishop of Canterbury will attend International Azalea Festival.
- 28 3 P.M. The Archbishop of Canterbury and the Presiding Bishop will speak at Memorial Cross, Cape Henry.

8 P.M. The Archbishop of Canterbury and the Presiding Bishop will speak at Bruton Parish Church, Williamsburg.
- 29 3:30 P.M. JAMESTOWN DAY. Service in Old Tower Church, Jamestown Island and Dedication of Cross.
- 30 4:30 P.M. Service at Merchants Hope Church (1657), with address by the Archbishop of Canterbury.

MAY

- 13 Commemoration of the founding of the Commonwealth and the Nation at Jamestown in 1607. Premiere of *The Founders*, drama.
- 15 National Pilgrimage to Old St. Luke's Church (1632), Smithfield.

JUNE

- 8-17 International Naval Review, Hampton Roads.
- 9 Commemoration of Captain John Smith's explorations to falls of the James River.
- 16 JAMESTOWN SUNDAY. Celebration of Holy Communion on Jamestown Island commemorating first recorded celebration of Holy Communion in Virginia. The Rt. Rev. Frederick Deane Goodwin, Bishop of Virginia, celebrant. Parishes throughout the country are planning simultaneous commemorative services.
- 16-23 Diamond Jubilee of Roanoke Area.



Recordings for Lent

By JOHN M. GUNN

DURING this Lenten season it seems reasonable to direct your attention to three works which have a special pertinence. One is the Haydn string quartet *The Seven Last Words of Christ*; the other two are Masses by contemporaries, the American Lou Harrison and the German Wilhelm Killmayer, both recipients of the Fromm Music Foundation Award.

The two Masses are to be found on a 12-inch LP issued by Epic (LC 3307) as a part of the Fromm Music Foundation's Twentieth Century Composers Series, issued for the noble purpose of bringing "the living flow of musical creation closer to the public." In both instances the performances are by the New York Concert Choir and Orchestra, directed by Margaret Hillis.

Mr. Harrison has conceived his *Mass* (for mixed chorus, trumpet, harp, and strings) as a group of "songs" not unlike plain song, "with a contrapuntal accompaniment based on medieval methods, and with stone-structure acoustics as well as parish finances in mind." The quotes are from his own notes on the work. I have heard Mr. Harrison's *Mass* not once but several times and find it highly affecting, with many moments of beauty. It seems to me eminently suited to parish use, not too difficult for performance by good choirs, and not out of the reach of the string and trumpet players available outside the major music centers. I have no way of knowing for sure what it would sound like

continued on page 29

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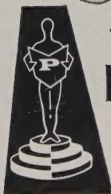
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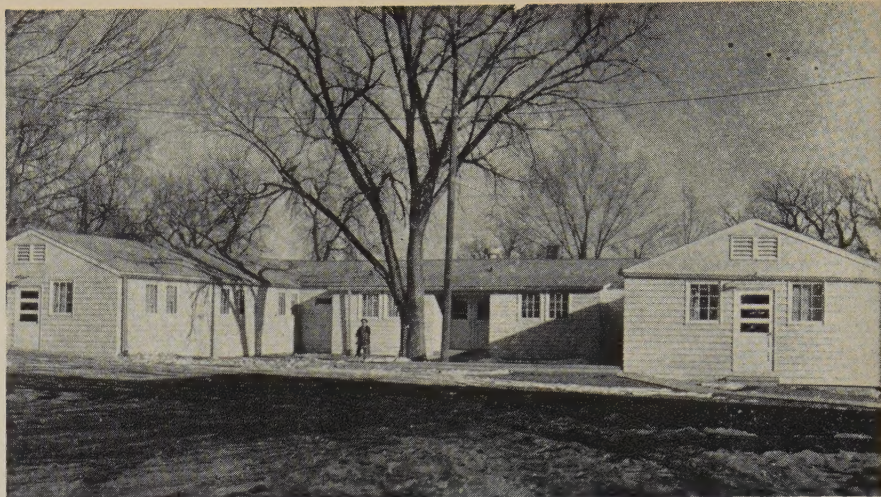


FORTH

April 1957

Vol. 122 No. 4

DORMITORY at St. Mary's School for Indian Girls, Springfield, S.D., was built through grant from Church School Missionary Offering



NEW PRIESTS for Panama are consecrated. Ordinands, the Rev. Herbert L. Moore and the Rev. Allan R. Wentt, are shown with the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, and the Very Rev. Mainert J. Peterson, Dean of St. Luke's Cathedral, Ancon. In every overseas missionary district, new leadership is being drawn from within the nations the Church serves



CHRISTIANS from all parts of the Philippines and delegates to the Council of the Church of Southeast Asia which met in Manila this February participated in a great Festival of Witness sponsored by the Philippine Episcopal Church and the Philippine Independent Church



GROUND is broken for new classroom and laboratory building for St. Andrew's Priory School in Honolulu, where some five hundred girls from grades three through twelve annually receive a Christian education. Construction is being aided by \$30,000 from *Builders for Christ*.

YOUR CHURCH IN THE NEWS

A RECORD for membership gains in the Church was established in 1956, according to the latest edition of *The Episcopal Church Annual*, published by Morehouse-Gorham. *The Annual* numbers Episcopalians at 3,114,623, an increase of 3.35 per cent over the 1955 figure. The largest parish in the Church is still St. Philip's in New York City, though the greatest membership growth was in South Florida.

Parishes and organized missions have climbed 2.53 per cent to 7,224, while the number of priests increased 4.11 per cent to an all-time high of 7,884. Candidates for Holy Orders increased by 10.49 per cent, church school teachers by 9.14 per cent to a total of 88,208, and lay readers increased by 10.92 per cent.

AN apartment house for Christian families is the dream of a young Japanese, Paul Misawa. With his own savings augmented by contributions from friends, he expects soon to translate it into reality in Sapporo, Japan. Mr. Misawa believes that, if Christianity is to succeed in winning Japan, it must be "a chain reaction, spreading from atom to atom, from person to person in an accelerating and intensifying movement."

Since Christians comprise less than one half of one per cent of the total population of Japan, Mr. Misawa feels they cannot witness separately if they are to influence their environment. The average Japanese thinks of his religion as a means to worldly profit, and is unimpressed by Christianity's failure to promise it. It is also widely regarded as an esoteric foreign faith unrelated to daily life. Only a handful of the better educated in Japan have embraced it, and even they often look upon it as an ideal rather than a practical motivation of action.

Many Japanese students are converted in their college years but, un-

der pressure from unbelieving families, revert to older patterns when they marry. The number of Christians is so small that women are almost invariably urged into marriages with unbelievers. Traditionally obedient Japanese wives can rarely convert their husbands or even maintain their own faith.

Apartment units in which Christian families can live together and practice their religion in community are, Mr. Misawa believes, a step toward solution. For the Christians themselves they will provide a home atmosphere designed to strengthen and confirm their faith and curb their tendency to become "Sunday Christians" because of the unsympathetic ethos in which they earn their livings. At the same time, each apartment, in its own neighborhood, will present an active witness to the Christian life as it is being lived by ordinary, adult Japanese families.

THREE Episcopal churches in New York City should be "preserved at all costs" according to the city's Municipal Art Society, which has just compiled a list of 300 buildings in the Manhattan area which it considers "the finest examples of particular styles and periods" covering 269 years, from 1661 to 1930. The churches are Grace Church (built 1843-46), St Paul's Chapel (1764-66), and Trinity Church (1840-46). Eight other buildings were similarly rated, including New York's City Hall, the U. S. Sub-Treasury building, the Morgan Library, the Statue of Liberty and Dyckman House.

THE Acting Governor of Alaska has appointed the Rev. John Kenneth Watkins, rector of St. John's Church, Ketchikan, to the Territorial Board of Library Service.



NEW MEMBERS and associates of Presiding Bishop's Committee on Laymen's Work get together at Seabury House, Greenwich, Conn. They are (left to right) Edward A. Dougherty, Cincinnati, Ohio; Jack H. Mason, Norfolk, Va.; the Rev. Carleton J. Sweetser, Associate Director, Stephen C. Shadegg, Phoenix, Ariz., and Robert N. D. Arndt, St. David's, Pa.



COLLECT, Epistle, and Gospel used by the Rev. Robert Hunt for the first recorded Communion service in America, reproduced from the Prayer Book of 1605

The iij. Sunday after Trinitie.

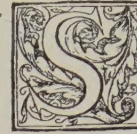
The Collect.



Dee, wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an hearty desire to pray, graunt that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5.



Submit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the mighty hande of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersary the deuil, as a roaring Lion walketh about, seeking whom he may deuoure: Whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. 1



Then resorted vnto him al the Publicanes & sinners, for to heare him. And the Pharises and Scribes murmured, saying, Hee receiuethe sinners, and eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundred sheepe (if he lose one of them) doth not leaue ninety & nine in the wilderness, & goeth after that which is lost, vntill he finde it: And when he hath found it, he layeth it on his shoulders with ioy: and as soone as hee cometh home,

Library of Congress

LET us turn for a moment to another figure,
Who, of all of them, shines with a clear steadfast light,
Robert Hunt, the minister of God,
So ill when they lay at the Downs that no man thought
He would live the voyage, yet living because he must,
Being God's servant, to conciliate,
Appease, soften the hearts of angry men
And show the true, calm courage of the true priest
Through the hard winter and the starving time.
He will lose the few poor books of his scant library
In Jamestown fire—aye, all but the clothes on his back,
"Yet none did ever hear him repine his loss,"
And those who rail
At others, call him still "Good Master Hunt."
For the rest complained. He did not. They marveled at him.
And we may marvel, too, and, marveling, praise.
Peace to your steadfast heart, good Master Hunt,
And may the wild Virginia earth lie lightly
Upon the pure devotion of your name.

FROM *Western Star* BY STEPHEN VINCENT BENET

GOOD MASTER HUNT

A Sacred Moment from the Church's Past

By the Rev. Robert J. Plumb

It was a sacred moment out of our Church's past. It was the Third Sunday after Trinity, the twenty-first day of June, 1607 at Jamestown, Virginia. The more than one hundred settlers who had arrived there a month before on the *Godspeed*, the *Susan Constant*, and the *Discovery*, knew that Captain Christopher Newport, the "marriner well practised for the Western parts of America," who had brought them in safety to this haven in the new world, was to leave them on the morrow to return to England. He had "only been hired for their transportation."

The ships moored to the trees along the river bank had given a sense of security to the little colony as they swung back and forth with the tides and their tops moved gently across the summer sky. Soon they would be no longer there and the settlers would remember Roanoke and those who waited for ships that never returned. One of the purposes of the present colony after its establishment, was to search for any signs of those who had been swallowed up by the wilderness twenty years before.

The settlers had been busy cutting down trees, clearing land, building a palisade, digging for gold; heavy manual labor to which few of them were accustomed. The locked

chest had been opened and seven of their number had been appointed to the Council in Virginia; Bartholomew Gosnold, John Smith, Edward Wingfield, Christopher Newport, John Ratcliffe, John Martin, and George Kendall, names with a sturdy English sound. It had been a matter of concern to them all that the name of Captain John Smith was included with the rest. The constant strife between him and the more conservative leaders during the long outward voyage had resulted in his arrest by Captain Newport and even after his selection, he was not allowed immediately to serve as a member of the Council whose first act was to elect Edward Maria Wingfield its first president.

No one was more familiar with the difficulties of the situation than the Rev. Robert Hunt, their 'preacher', formerly vicar of Heathfield in Sussex, who has been described by President Wingfield as a man "not anyway to be touched with the rebellious humors of a popish spirit nor blemished with ye least suspicion of a factious scismatick."

continued on next page



MEMORIAL to the Rev. Robert Hunt at Jamestown bears testimony of colonists: "During his life our factions were oft healed and our greatest extremities so comforted that they seemed easy in comparison with what we en-

dured after his memorable death. We all received from him the Holy Communion as a pledge of reconciliation. . . ." He planted the English Church in America and laid down his life for the foundation of Virginia.



CAPTAIN JOHN SMITH was not allowed to take his place on first council until Robert Hunt reconciled colony's discord

Good Master Hunt . . cont.

Appointed by the Archbishop of Canterbury he was living proof that there were those in high places whose interest in exploration went beyond the acquisition of land and gold to "the glorie of God, and the saving of the soules of the poor and blinded infidels."

Robert Hunt was now conducting a Communion service, the first since the arrival of the settlers in Virginia. An old canvas sail had been stretched between three or four trees to shadow them from the sun and a number of tree trunks had been arranged in rows to provide seats. A rough plank had been nailed between two trees to serve as a pulpit. Before him lay the brown leather-covered Book of Common Prayer which he had brought from England. He began the service with the Lord's Prayer which was followed by the Collect for Purity. After the Lesser Litany he had sung the opening words of the *Gloria in Excelsis Deo* after which the clerks joined with him. As he read the Collect for the Third Sunday after Trinity it seemed to him to have been framed especially for this occasion.

Lorde, wee beseech thee mercifully to heare us, and unto whome thou hast given an hearty desire to

pray, graunt that by thy mighty ayde we may be defended, through Jesus Christ our Lord.

By thy mighty aid we may be defended! God had preserved them from the dangers of the sea—even the little twenty ton *Discovery* had outridden the great storm which had swept down upon them as they neared the Virginia coast. The three ships had become separated and lost for days. But "God the guider of all good actions, forcing them by an extreame storm to hull all night, did drive them by his providence to their desired Port, beyond all their

expectations for never any of them had seen that coast."

There had been and there still were the dangers from the savages who "creeping along like beares with their bows in their mouthes" attacked their first landing party April 26 at Cape Henry and severely wounded two of their number. The landing party had found this land "white hilly sands like unto the Downs and all along the shores great plentie of pines and firres." Further inland they found a "country that may have the prerogative over the most pleasant places



ARTIST'S conception of landing at Cape Henry in Virginia Statehouse shows Robert Hunt praying before cross colonists may have erected. Below, plan of reconstructed fort at Jamestown.





FIRST CHURCH at Jamestown is reconstructed at right. Captain Smith described it as "a homely thing like a barn . . . the best of our houses of the like curiosity. . . ." The church, together with most of the shelters and supplies of food, clothing, and guns, were destroyed by fire within a year.

known—heaven and earth never agreed better to frame a place for man's habitation.—Here are mountaines, hils, plaines, valleyes, rivers, and brookes, all running most pleasantly into a faire Bay, compassed but for the mouth, with fruitful and delightsome land." This was Virginia, described by contemporary Michael Drayton as "Earth's only Paradise."

By thy mighty aid! Robert Hunt was not deceived by the abundant appearance of the new land. There was the danger of starvation. The ships were limited in the amount of provisions they carried and it was almost five months since they had left England. Most of the settlers were not farmers and little attention was given to the planting of crops. Many of them were much more interested in digging for gold. "Our guilded refiners with their golden promises made all men their slaves in the hope of recompences; there was no talk, no hope, no worke, but dig gold, wash gold, refine gold, load gold——"

The minister of Jamestown, reading the liturgy of his Church on that memorable Sunday in June, had no way of knowing how terrible a part starvation was to play in the life and almost death of the new colony; that within six months he would bury sixty-six of the one hundred and four settlers; that within three years, of the nine hundred who came to seek their fortunes in the

new world, seven hundred, including himself, would lie buried on the island.

The next winter fire would destroy the newly thatched houses within the triangular stockade and he would lose "all his library and all he had but the clothes on his back; yet none never heard him re-pine at his loss."

The Collect for the Day was followed by the Collect for the king;

Almighty God whose kingdom is everlasting and power infinite, have mercy upon the whole congregation and so rule the heart of thy chosen servant James the First, our king and governour that he (knowing whose minister he is) maie above all seke thy honor and glory——

Robert Hunt now turned to the Epistle and again he was struck by its relevance to the present circumstances. It was as if God were speaking to this particular congregation:

Submit yourselves [he read], every-man one to another, knit yourselves together in lowliness of mind for God resisteth the proud and giveth grace to the humble.

And as he read his thoughts turned back to the ill will which had been engendered on shipboard and had existed for so long especially between Edward-Maria Wingfield and Captain John Smith. It had all started when the three ships had dropped down the Thames and anchored in the Downs. With the

names of the Council members locked in the chest, there had been strife among them which of them should be accounted the greatest. But not so shall it be among you! How they had laughed at him and told him to go back to the parish he had left, for Heathfield was only a dozen miles from where they were moored. He had been so weak and sick at the time that many of them thought he would not live through the voyage. "All this could never force from him so much as a seeming desire to leave the business but preferred the service of God in so good a voyage, before any affection to contest with his godless foes."

More trying to Robert Hunt than physical dangers which might destroy the body were the divisions among them which destroyed the soul. It was more than a coincidence that the opened chest had contained Instructions By Way of Advice so like the words of the Epistle.

"Lastly and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind, for the good of your country and your own and to serve and fear God, the giver of all goodness since every plantation which He does not plant shall be rooted out."

And now it was a source of real satisfaction to him to know that the members of the Council had agreed to bury their differences and permit Captain Smith to serve as a member. He continued with the Epistle.

But the God of all grace which hath called us unto his eternal glorie by Christ Jesu (after ye have suffered a little affliction) make you perfect, settle, strength and stablishes you.

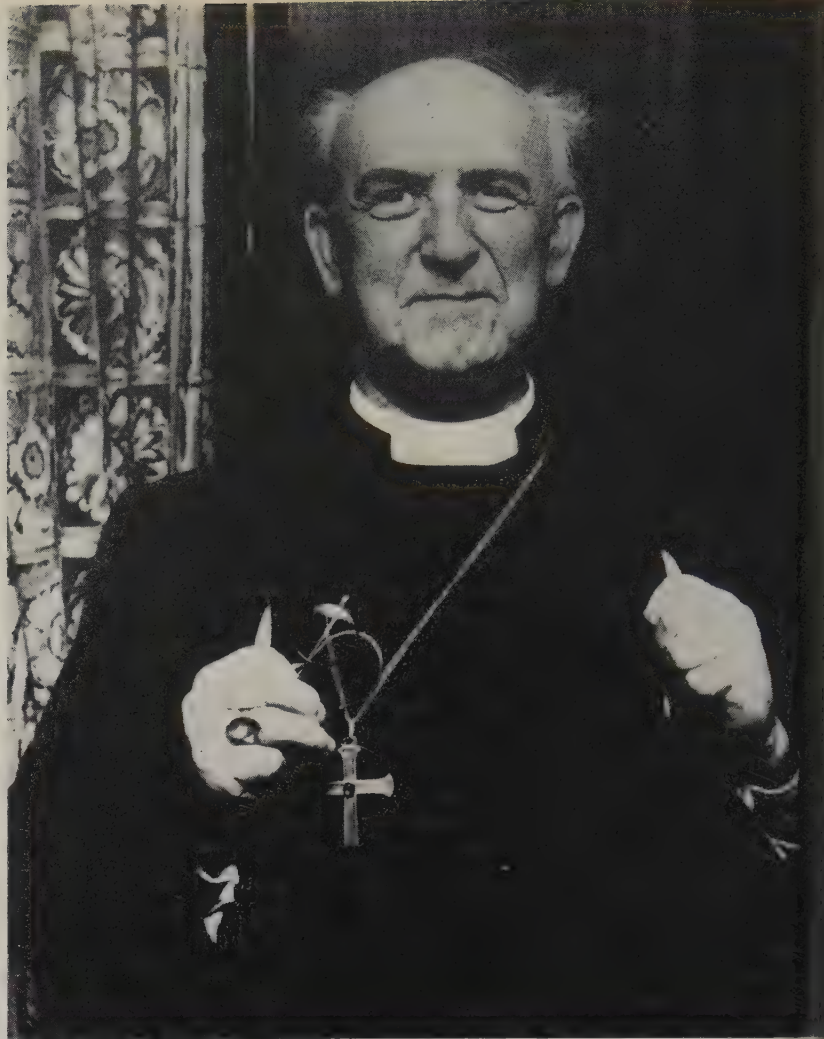
It was but a moment out of our Church's past but it was one of its most sacred. Those gathered together under the old canvas on that island outpost were to suffer the afflictions of dissension, hunger, war, disease, and even death and yet never were they beyond God's boundless love. Good Master Hunt was their leader.

"They marveled at him. And we may marvel, too, and marveling, praise."

• MR. PLUMB is Executive Secretary of the National Council's Armed Forces Division



TRUMPETERS lead official party to christen replicas of three ships which brought first Virginia settlers



ARCHBISHOP OF CANTERBURY, the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, will be special festival guests



POCAHONTAS was credited by Captain John Smith for saving his life, married Englishman John Rolfe



TOWER of old Jamestown church is the one original structure at Jamestown that remains above ground, was built in 1639. Fallen into ruin, the nave was restored in 1907.

Canterbury Comes to the Colonies

ARCHBISHOP WILL HONOR AND BE HONORED AT JAMESTOWN FESTIVAL

IN the year 1609 Richard Bancroft, Archbishop of Canterbury, received a royal command. It was the will of King James I that the Archbishop launch a campaign of prayers and sermons in every church in England to further "a Godly project"—conversion of the Indians whose lodges surrounded the struggling settlement called Jamestown in Virginia.

Two years before three ships, the *Susan Constant*, the *Discovery*, and the *Godspeed*, had sailed from the Thames Estuary for Virginia, flying the white flag of England with its red cross of St. George. The "Godly project" was, of course not the sole reason the ships braved the perils of an Atlantic crossing. Jamestown was named for the King, but it was founded by the Virginia Company of London. Though the Company's promotional brochures stated that their purpose was "to recover out of the armes of the Devil a number of poore and miserable soules, wrapt up into death, in almost invincible ignorance," its stockholders were hardheaded businessmen who had invested in a New World rich in resources and opportunities for trade. But the advertising men of the seventeenth century had not misrepresented their cause. It was a believing age, and the 105 colonists carried their Church with them. Virginia was claimed for commerce, but it was also claimed for Christ.

Though Richard Bancroft prayed for Virginia, he never set foot on its soil. But, this April, three hundred and fifty years after the three ships cast anchor in the James River, the Archbishop of Canterbury will come to Jamestown. For five spring days he will participate in the year-long, state-wide Festival in celebration of the first permanent English settlement in North America.

The Most Rev. Geoffrey Francis Fisher is the twenty-fifth successor to Richard Bancroft, Primate of All England, ranking second only to the

Queen, whom he married to the Duke of Edinburgh and crowned. He is a hearty, pipe-smoking countryman, opposed to Sunday movies, nudist camps, suggestive jokes on the radio, and regrets the invention of television (though his wife watches baseball games.) He has asked for the resignation of a Bishop who discounted Biblical miracles, and is an implacable foe of divorce, which he regards as "a spiritual failure and a sin." He has lived his ideal of a "true family life"—he has been married since 1917 to Rosamond Forman, a clergyman's daughter, and they are the parents of six strapping, six-foot sons.

Tolerant, charitable, and approachable, the Archbishop is a firm-handed administrator and, once he has taken a stand he believes consistent with Christianity and canon law, immovable, however unpopular the stand may be. Newspapers find him "good copy," for he never hesitates to state his views or discuss the hottest of current issues. He is capable of putting his foot down, however, when he feels questions are irrelevant or trivial, or cover ground on which his position has already been made abundantly clear.

To Americans the Archbishop is a man of colorful costumes—a stirringly dignified figure in the episcopal robes he wore at the Coronation of Elizabeth II, a quaintly anachronistic one in the black breeches and gaiters traditionally worn by British bishops. Braced for stiff reserve, they are won by his brisk, informal manner and ready sense of humor.

Dr. Fisher has been to the United States several times, the last in 1954 when he came to the Anglican Congress in Minneapolis. He holds honorary degrees from Princeton and Columbia Universities and the University of Pennsylvania among his many British academic honors. This time, on April 26, after a train trip

from New York, he will begin his visit at Cape Henry Virginia, where he will participate in a re-enactment of the landing 350 years ago. That evening he will be interviewed by Edward R. Murrow on the nationwide television program, *Person to Person*.

During the weekend the Archbishop will tour the Naval Base at Norfolk, stop at the International Azalea Festival, and speak at a service at the Memorial Cross, Cape Henry, where the colonists of 1607 paused briefly before sailing up the river to Jamestown. The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, will also make an address.

After the service, which will be at three o'clock on Sunday afternoon, Dr. Fisher will leave for Williamsburg, where he and Bishop Sherrill will speak at Bruton Parish Church, the 242-year-old church which was the chapel royal of Colonial Virginia.

Monday, April 29, has been declared Jamestown Day in Virginia, and the Archbishop will tour Jamestown Island. Later in the day he will conduct a service at the Old Church Tower, only standing ruin of the seventeenth century town of Jamestown. Believed to have been erected in 1639 as part of the first brick church built by the settlers, the bare, cool room between the thick, ivy-covered walls of the Tower is one of the rare places in the New World where the past seems as pulsingly close as it does in the ancient towns and churches of Europe.

As the week progresses the Archbishop will tour the restored Colonial town of Williamsburg, including the College of William and Mary. He will dine and sleep at Brandon Mansion, which was designed by Thomas Jefferson. His last address in the Jamestown area, before beginning a tour of the Diocese of Virginia, will be at Merchants Hope Church, which dates from 1657.

Richmond's Favorite Rector

"Retires" to Tower Church

ONE summer evening forty-three years ago a personable young man and a pretty, blue-eyed girl walked arm in arm to the bank of the Shenandoah River. They waded hip deep into the water. Then, the young man placed one hand over the girl's mouth, the other at her waist, and tilted her back until water lapped over her face. She came up spluttering, shaking her head. The young man reached for her again. This time his motions were surer.

After half a dozen duckings the Rev. Churchill J. Gibson and his wife, dripping but triumphant, went back to the rectory of the mountain mission at Luray, Va. Episcopal priests are not trained to baptize by immersion at the Theological Seminary in Alexandria, but Southern mountaineers often "don't feel baptized" unless they have been "buried in water." The ones who joined Mr. Gibson's church felt baptized—and efficiently.

This spring Dr. Gibson takes up residence near another river, the James. He has been appointed chaplain of the Old Tower Church on Jamestown Island, and wearing, with characteristic aplomb, the carefully authenticated garb of a seventeenth century parson, he will plan and officiate at services for the thousands of visitors expected at the Jamestown Festival. But anyone who knows Churchill Gibson can predict that his activities will not stop at the church door. His transient parishioners are stepping into the radiant circle of a ministry that has warmed and inspired generations of Episcopalians—man-on-the-street Virginians, colleagues on the prayer book commission, delegates to nine general conventions, soldiers, bishops, and bums.

Mr. Gibson is the rector everyone wishes he had to remember. Pink-faced, twinkling-eyed, silver-haired, he has a deep voice, a hearty laugh, and a capacity for squeezing the

maximum enjoyment out of every minute. He seems to speak a universal language—teen-agers and their grandmothers regard him as a delightful contemporary. But when he is at the altar, in a sick room, or when he counsels the troubled, there is no question that God stands at his shoulder.

In Virginia a Gibson looks unnatural without a clerical collar. One of Dr. Gibson's grandfathers was rector of Grace Church, Petersburg, his father was the Rt. Rev. Robert Atkinson Gibson, Bishop of Virginia, and he has a host of clergy-men cousins.

A Presbyterian, if there had been one around, would have said a marriage was foreordained when Churchill Gibson, fresh out of the University of Virginia and teaching at Episcopal High School before going on to Seminary, met Gay Lloyd, daughter of the Rt. Rev. Arthur Selden Lloyd. Pre-destined or not, the wedding had to wait until a hectic fortnight in 1913, when Miss Lloyd attended her fiancé's graduation and his ordination before setting out as Mrs. Gibson for Luray and her quite literal baptism into rectory wifehood.

The Gibsons lived on a salary of \$66.67 a month, had the first two of their four children, and rattled over the mountain roads between Mr. Gibson's four mission churches in the first car ever seen in that part of the country.

When the United States entered World War I, Mr. Gibson enlisted as a chaplain and saw action near Verdun. After the Armistice he accepted a call to the Robert E. Lee Memorial Church in Lexington, Va., which involved another chaplaincy, an unofficial one to the students at both Washington and Lee University and the Virginia Military Institute. Washington and Lee awarded him an honorary degree before he left for his first and last pastorate above the

Mason and Dixon Line, six months at St. Mary's in Ardmore, Pa. He came back to Virginia and St. James' Church in Richmond, where he has been rector for twenty-nine years.

All Richmond has come to know him, love him, and tell stories about him. There was, for example, the time the city was in the midst of a campaign to free itself of a sudden plague of rodents. Always knee-deep in community activities, Mr. Gibson decided to do some promotion. One day at high noon the chimes of St. James rang out a familiar but unexpected tune—"Three blind mice, see how they run—" But on another occasion Dr. Gibson used his chimes to make the kind of courtly gesture dear to the hearts of Virginians. As Winston Churchill, on an American visit, rode down West Franklin Street, St. James' belltower echoed with the stately measures of *God Save the King*.

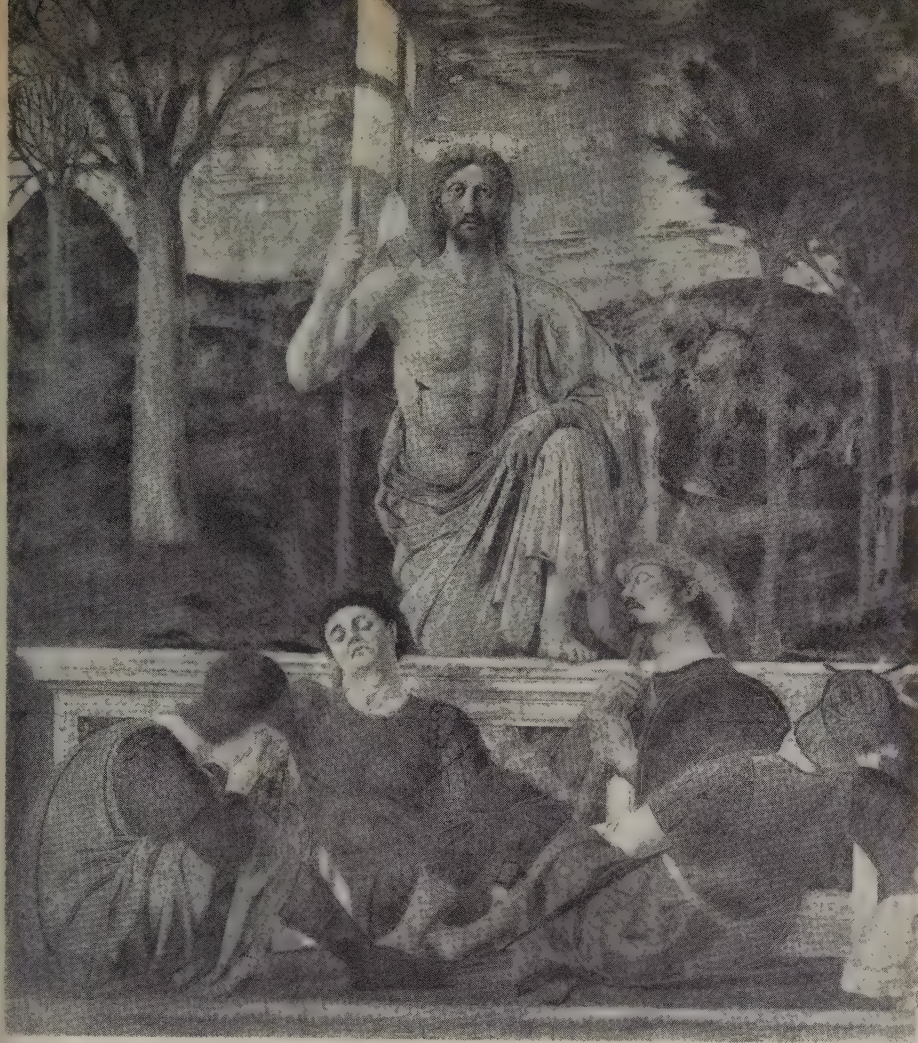
Three of the Gibsons' children have transferred from St. James' rectory to other rectories—two daughters via marriage to priests, Churchill J. Gibson, Jr., via Holy Orders. Mr. Gibson likes to tell his "scads" of grandchildren about a game he played as a little boy—vesting himself in a nightshirt with a stocking stole draped around his neck, to preach fiery sermons. He adds with a meaningful glance at the small males present that he has never re-

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Foster Studio

POPULAR Virginia parson, the Rev. Churchill J. Gibson, will be Jamestown chaplain



RESURRECTION by Piero della
Francesca is life-sized fresco
painted in 1460 in Palazzo del
Commune, Borgo San Sepulcro

Apart from Time

WE live by what has been called "clock time."
We measure our span by years. We keep anniversaries. We are clock watchers
because we are held in a world of space and time.
We even talk of the "future life." But eternal life is apart from time.
It is a quality of life with God which knows no present, past, or future.
This is life eternal to know thee, the only God and Jesus Christ whom thou hast sent.
Heaven lies about us, if we only have eyes to see,
hearts to feel, and minds to comprehend.
The Risen Christ has broken the barriers which encompass us.
At our best we can live here and now to God in this experience of life eternal.
Through Christ, the chances and changes of this mortal life,
including death, need have no dominion over us.
But here is the great reality of Eastertide. Christ is risen.
The gift of God is eternal life.
God grant that we may apply our hearts unto wisdom.

Wm. K. Skinner
PRESIDING BISHOP

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

So tells St. Matthew of the Transfiguration of Christ.

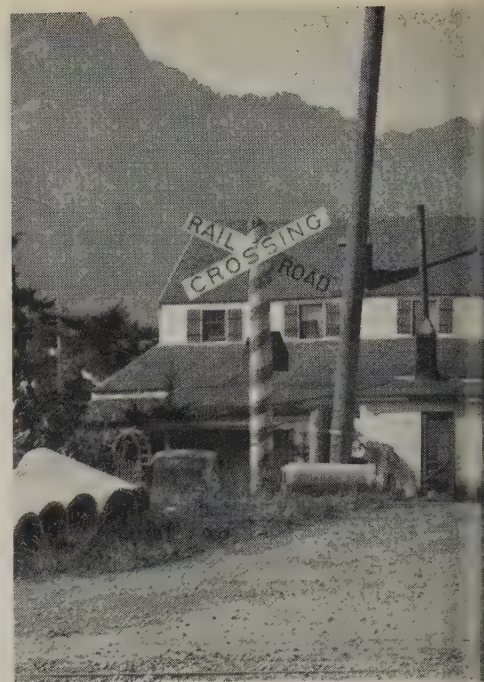
In Darrington, Wash., a strange little building stands transfigured. From the tall timber which surrounds the town on all sides a bunkhouse came on skids to stand beneath other tall trees at the corner of Main and Commercial Streets. There the loving carpentry and labor of the townsfolk remade it into the tiny mission Church of the Transfiguration.

No main highway leads through

works and the town huddle there at the foot of a steep mountain slope.

The Cascade Mountains surround Darrington. Only the narrow valleys of the Sauk and the Stillaguamish Rivers cut through the jagged peaks to provide a low spot for the town. From the front of the Church of the Transfiguration the skyline is dominated by the massive bulk of Whitehorse Mountain.

It is no coincidence that the Ven. Walter W. McNeil, Jr., Archdeacon of the Diocese of Olympia, has a small cabin seven miles from Darrington. There he can, when the opportunity permits, seek haven from



No main roads lead through D

By Jackson W. Granholm

The Lord's House in the Mountains

DARRINGTON BUNKHOUSE BECOMES A CHURCH

Darrington. Thirty miles from the nearest state road it rests serene on a valley floor in the high northern Cascades. Timber is its life blood, and the copious steep arboreal gardens of the hillsides support its several shingle and plywood mills. Monster trucks rumble through the town bearing ponderous logs, the carcasses of the lower Cascade forest trees with the equally ponderous botanical neo-Latin names of *Tsuga*, *Thuja*, and *Pseudotsuga*; hemlock, cedar, and fir to the lumberman.

High up behind Darrington, and furnishing the original excuse for the road leading through it, is the fabulous early-day bonanza of Monte Cristo, once one of the world's richest mines. The remains of the mine

his Seattle office in the Diocesan House. He disclaims having done any work which would establish the tiny church. The chance was given him, he asserts, to place himself at the disposal of the townspeople, to make his priestly offices available to them as his busy schedule would permit.

Further, it is probably no coincidence that Mr. McNeil was at one time vicar of the Church of the Transfiguration in Jackson Hole, Wyo. In that Church a plate glass wall behind the altar enables the use of the whole sweep of the Grand Tetons as a reredos. The mighty peaks, shining in the sun and white with light, serve as a constant reminder of our Lord's Transfiguration.

The people of Darrington began their worship in the community center. This remarkable building is

amazingly well-built, modern, and big for a place the size of Darrington. It speaks convincingly of the people who live here. In a little room on the side of this community center the congregation of Transfiguration Church first united in worship.

From the center they later moved to the Methodist Church. This building has a certain indefinable air that says "small town church" at the first glance. It is not that it is a small building. On the contrary it is a large building for Darrington. But there is something in the very white plainness of its structure that seems to tell us it belongs in a small western town. It would not be surprising to see Wyatt Earp or Bill Hickok coming down the steps, dressed in Sunday best.

All the while the people of Trans-

• A research engineer and parishioner of St. Luke's, Renton, Wash., Mr. GRANHOLM is a frequent contributor to FORTH.



in a valley floor in the northern Cascades of Washington



Peace be to this house . . . Bill Stevens



Bill Stevens
Bill Stevens

DOUGLAS FIRS gave first life to little building on mountain slopes (above). Log skids moved it into town where it began new life as Church of the Transfiguration (right) in a grove of firs whence it came.

figuration, Darrington, were praying and planning for their own building, their own place of worship.

As he viewed our Lord's Transfiguration, and saw him talking with Moses and Elias, St. Peter said: "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

Like Peter, we need a frame of reference for our worship. A church building provides this for many of us. The Church in Darrington did

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A NEW BISHOP FOR IDAHO

AS the Rt. Rev. Norman L. Foote assumes his duties as Missionary Bishop of Idaho, **FORTH** presents a pictorial biography—snapshots along the road to the episcopate. Bishop Foote's entire priesthood was spent in the rural Church. His new neighbor, the Diocese of Montana, is an old friend where he served missions for ten years prior to becoming director of the National Town-Country Church Institute in Roanridge, Mo. He succeeds the Rt. Rev. Frank A. Rhea, retired, Missionary Bishop of Idaho since 1942.



NORMAN FOOTE at the age of fifteen and his three sisters visit an estate near Saratoga Springs, N. Y., where they grew up.



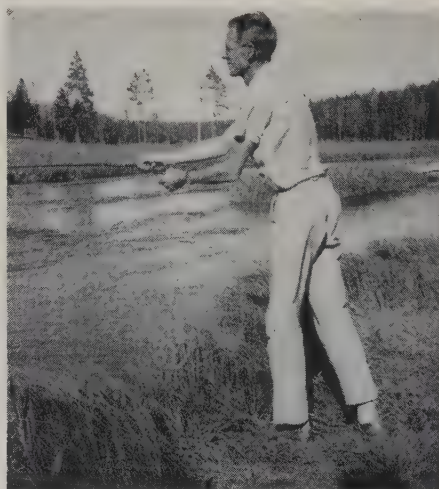
EASTER becomes westernized and career in rural work begins. The Rev. Norman L. Foote (third from right) is ordained to the priesthood by the Rt. Rev. Henry H. Daniels (then Bishop of Montana, second from left) in St. James' Church, Bozeman, Mont., December 18, 1940.



JEFFERS church is typical of country missions, some wood, some stone, served by Norman Foote during Montana ministry



FATHER admires son Roy following baptism at Pro-Cathedral in Helena. Oldest daughter is now in school in Pennsylvania.



YELLOWSTONE PARK in 1954, a boulder's throw from old Montana haunts: Bishop says he "caught one here," but doesn't say what



ROANRIDGE Director and neighborhood children take part in a community program at the National Town-Country Church Institute



PRINCETON student Foote talks with members of congregation at Trinity Church, Rocky Hill, N. Y., where he served as lay reader



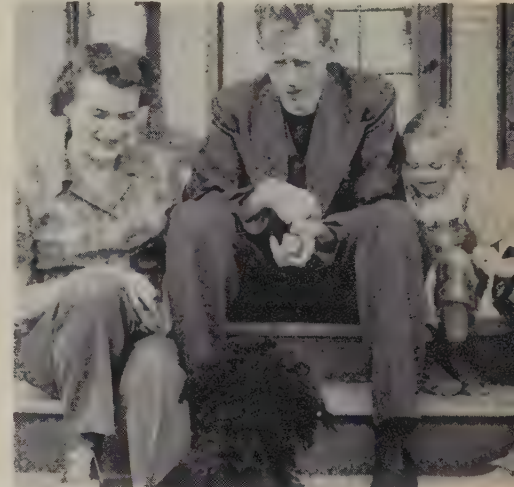
THEOLOGICAL student Foote poses behind roommate from the Philippines at General Theological Seminary in New York City, 1940.



ORDINATION to diaconate was followed closely by another ceremony. The girl, Carolyn Swane, has just changed her name to Foote.



FIRST Foote home in Montana was Virginia City rectory. He served this church as well as those at Jeffers and Pony and congregations at Twin Bridges and Cameron. Norman Foote became Archdeacon of the diocese in 1945, and was a deputy to the 1946 and 1949 General Conventions.



FAMILY group in 1946 at Helena home includes daughters Judy and Margaret and dog, Penny. Two sons have since been born.



STUDENTS at Roanridge confer with Director Foote. Men and women from many parts of the world come to Roanridge where they study farming methods and community welfare as well as principles of the rural ministry. Many graduates are now serving in Bishop Foote's new jurisdiction.



PRESIDING BISHOP consecrated the Rt. Rev. Norman L. Foote in Boise, Idaho, February 16. Bishop Rhea (left) was co-consecrator.

National Council Adopts

PAYMENTS EXCEED EXPECTATIONS



MEMBERS of National Council presented Seabury House with portrait of the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, who founded Seabury House ten years ago. Portrait committee, the Rev. C. Rankin Barnes, the Rt. Rev. Horace W. B. Donegan, and Harry M. Addinsell, stand in front of painting by Raymond P. R. Nielson, N.A.

THE highest budget in the Church's history was adopted by National Council at its annual meeting at Seabury House, Greenwich, Conn., February 19-21. The total, \$6,874,000, exceeds last year's budget by more than \$200,000. In 1956 the National Council received the record sum of \$5,774,628.05—\$712,635 greater than the amount paid in 1955, and representing 96.87 per cent of Quota and 100.73 per cent on Expectations. Twenty-eight dioceses and missionary districts exceeded their estimates and made possible an overpayment of \$41,751.05 on Expectations.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, announced to the meeting that response to his appeal for support of the Church's relief program has been magnificent. To date, Episcopalians have given \$164,000 to the Presiding Bishop's Fund for World Relief, \$103 being specified for Hungarian relief. The

Rev. Alexander Jurisson, Assistant Secretary of the Committee on World Relief and Church Co-operation, asked Churchmen to urge their congressmen, to support every bill which will help refugees enter the United States; to continue their generous support of the Presiding Bishop's Fund; and to "pray that our interest in this matter will never die."

The National Council approved the establishment of a new theological seminary in Puerto Rico to train a native priesthood for the Latin American fields and voted that part of the 1959 Church School Missionary Offering be allocated for the capital needs of the proposed school.

A new Division was established under the Home Department to be called the Division of Racial Minorities. It will direct the work of the American Church Institute for Negroes and will supervise work among

QUOTAS AND EXPECTATIONS FOR THE YEAR 1957

FOREIGN	1956	1957	
	Payment	Quota	Expectation
Brazil	\$ 3,000.70	\$ 3,000	\$ 3,000
Cuba	3,000.00	3,000	3,000
Liberia	1,000.00	1,000	1,000
Mexico	1,001.50	1,000	1,000
Philippines	1,000.00	1,000	1,000
	\$ 9,002.20	\$ 9,000	\$ 9,000

PROVINCE I			
Connecticut	\$ 219,809.00	\$ 221,622	\$ 221,622
Maine	25,200.00	33,659	27,000
Massachusetts	290,089.00	277,153	277,153
New Hampshire	26,125.00	26,267	26,267
Rhode Island	94,643.00	91,242	91,242
Vermont	13,000.00	19,804	13,500
Western Massachusetts	67,543.04	72,820	72,820
	\$ 736,409.04	\$ 742,567	\$ 729,604

PROVINCE II			
Albany	\$ 78,000.00	\$ 92,948	\$ 82,000
Central New York	95,048.00	94,272	95,048
Long Island	122,763.00	215,019	128,900
Newark	180,000.00	183,399	183,399
New Jersey	121,444.02	136,303	110,916
New York	420,656.25	512,408	408,750
Rochester	54,494.00	52,980	52,980
Western New York	81,784.00	80,935	80,935
Dominican Republic	1,138.62	600	600
Haiti	2,000.00	2,000	2,000
Panama Canal Zone	4,298.55	4,000	4,000
Puerto Rico	2,212.50	2,500	2,500
Virgin Islands	1,000.00	1,000	1,000
	\$1,164,838.94	\$1,378,364	\$1,153,028

PROVINCE III	1956	1957	
	Payment	Quota	Expectation
Bethlehem	\$ 54,958.00	\$ 52,503	\$ 52,503
Delaware	60,000.00	54,034	70,000
Easton	13,902.00	13,570	13,570
Erie	27,472.29	26,517	26,517
Harrisburg	43,487.00	42,616	42,616
Maryland	136,490.00	136,341	136,341
Pennsylvania	311,895.00	305,601	305,601
Pittsburgh	89,300.00	88,622	88,622
Southern Virginia	55,466.00	54,505	54,505
Southwestern Virginia	31,756.00	32,580	32,580
Virginia	110,000.00	112,002	116,000
Washington	120,870.00	120,656	120,656
West Virginia	39,861.00	39,979	39,979
	\$1,095,457.29	\$1,079,526	\$1,099,490

PROVINCE IV			
Alabama	\$ 75,000.00	\$ 59,952	\$ 75,000
Atlanta	49,742.00	52,325	52,325
East Carolina	26,888.87	25,534	25,534
Florida	38,120.00	39,722	39,722
Georgia	24,298.00	23,304	23,304
Kentucky	40,615.60	38,477	41,441
Lexington	10,009.33	19,683	10,000
Louisiana	62,382.00	65,662	65,662
Mississippi	31,672.00	32,159	32,159
North Carolina	70,238.00	71,126	71,126
South Carolina	29,484.00	29,229	29,229
South Florida	95,000.00	96,297	96,297
Tennessee	84,000.00	71,138	90,000
Upper South Carolina	29,431.00	32,651	32,651
Western North Carolina	19,359.00	19,835	19,835
	\$ 686,239.80	\$ 677,094	\$ 704,285

Word Budget

1956

other minority groups. The Rev. Tollie L. Caution, who has directed the Church's work among Negroes since 1945, will be Executive Secretary of the Division.

The Rev. David R. Hunter, Director of the Christian Education Department announced the inauguration of a three-month training program for parish assistants in Christian Education to be held this summer in the Church's seminaries. Executive Secretary of the new program will be Johanna K. Mott, director of religious education at St. John's Church, Norman, Okla., and college worker at the University of Oklahoma.

Other personnel changes included the resignations of the Hon. Raymond E. Baldwin, Council member from Connecticut; Elizabeth Lamphere, Associate Secretary of the Audio-Visual Division; and Maude Cutler, Editor of Parent's Materials.



Episcopal Church Photos
APPRENTICESHIP and summer training programs for women workers undergo discussion during National Council meeting. Left to right are the Rev. David R. Hunter, Director of the Christian Education Department; the Rev. Ellsworth E. Koonz, Executive Secretary of the Committee on Recruiting; Mrs. Suzanne Reid, Associate Secretary, College Work Division; the Rev. Philip T. Zabriskie, Executive Secretary of College Work; the Rev. John B. Midworth, Executive Secretary of Group Life Laboratories; Mrs. Francis O. Clarkson, member of the Children's Division; Mary Louise Villaret, Executive Secretary of the Children's Division; and the Rev. Kenneth E. Nelson, Executive Secretary of the Health and Welfare Division.

PROVINCE V	1956	1957	
	Payment	Quota	Expectation
Chicago	\$ 186,655.00	\$ 180,074	\$ 186,655
Eau Claire	8,246.00	8,045	8,045
Fond du Lac	20,164.00	20,103	20,103
Indianapolis	33,128.00	33,015	33,015
Michigan	192,785.00	190,226	190,226
Milwaukee	51,363.00	49,659	49,659
Northern Indiana	24,630.00	24,394	24,394
Northern Michigan	8,438.00	8,056	8,056
Ohio	150,000.00	145,850	160,000
Quincy	10,363.00	9,622	8,400
Southern Ohio	147,493.00	102,409	155,256
Springfield	15,000.00	20,233	15,000
Western Michigan	45,376.00	43,645	43,645
	\$ 893,641.00	\$ 835,331	\$ 902,454

PROVINCE VI			
	1956	1957	1957
Colorado	\$ 42,775.81	\$ 49,907	\$ 49,907
Iowa	34,791.00	35,152	35,152
Minnesota	75,865.09	83,791	75,000
Montana	11,000.00	13,845	11,000
Nebraska	28,557.00	29,112	29,112
North Dakota	6,620.00	6,334	6,334
South Dakota	12,720.00	12,000	12,000
Wyoming	16,617.00	16,742	16,742
	\$ 228,945.90	\$ 246,883	\$ 235,247

PROVINCE VII	1956	1957	
	Payment	Quota	Expectation
Arkansas	\$ 22,372.00	\$ 22,666	\$ 22,666
Dallas	66,707.00	73,130	73,130
Kansas	32,504.00	33,389	33,389
Missouri	57,553.00	55,275	55,275
New Mexico & Southwest Texas ..	25,003.00	24,753	24,753
North Texas	18,211.00	18,745	18,745
Oklahoma	34,819.72	35,911	35,911
Salina	5,822.00	6,262	6,262
Texas	113,827.00	121,725	121,725
West Missouri	31,199.00	32,426	32,426
West Texas	51,597.00	54,083	54,083
	\$ 459,614.72	\$ 478,365	\$ 478,365

PROVINCE VIII			
	1956	1957	1957
Arizona	\$ 22,341.00	\$ 24,045	\$ 24,045
California	106,458.00	103,924	103,924
Eastern Oregon	11,235.16	10,154	10,154
Idaho	7,504.00	7,569	7,569
Los Angeles	171,950.00	178,480	178,480
Nevada	6,061.00	5,979	6,000
Olympia	55,495.00	59,629	59,629
Oregon	41,541.00	40,924	40,924
Sacramento	17,461.00	23,255	23,255
San Joaquin	20,263.00	21,143	21,143
Spokane	20,170.00	20,315	20,315
Utah	6,000.00	5,168	6,000
Alaska	6,000.00	6,000	6,000
Honolulu	8,000.00	8,000	8,000
	\$ 500,479.16	\$ 514,585	\$ 515,438



IN grateful memory of all those who died in the Battle of Pearl Harbor, December 7, 1941, St. George's Church, Pearl Harbor, has been dedicated. The chapel was built through an offering of bishops, deputies, and guests to the 1955 General Convention in Honolulu, delegates to the Woman's Auxiliary Triennial Meeting, and an appropriation from *Builders for Christ*.

Pearl Harbor Memorial Church Is Dedicated



ALTAR is gift of the Diocese of Southern Ohio in memory of Harold D. Niell, an elected deputy who died before Convention met. Anchor cross is made of steel from the *Arizona* which still lies in the mud of Pearl Harbor and serves as the resting place for more than a thousand men who died in opening moments of Pearl Harbor attack.



BISHOP in Jerusalem, the Rt. Rev. Weston Henry Stewart, talks with Arab refugees in new village built through the Good Friday Offering. Jerusalem and the East Mission is representative of the entire Anglican Communion, includes work in Israel, Jordan, Syria, Lebanon, and Cyprus.



FOOD, clothing, and medical aid for the homeless in Near East Arab refugee camps are provided by Good Friday Offering through appropriation to Church World Service. In this area of unrest, divided politically and religiously, the work of the Church can have decisive influence.

GOOD FRIDAY, perhaps more than any other day of the Christian year, brings Churchmen a vivid awareness of the origin of their faith. As one reflects on the meaning of the Crucifixion, the Holy Land becomes increasingly real. Christians everywhere are viewing with deep concern the terrible dissension which is splitting the city of Jerusalem from border to border. Civil strife disrupts homes; petty warfare takes endless lives; refugees wander about without home or hope.

Each year the Good Friday offering is set aside for work in Jerusalem and the Near East. Part of it supports the Jerusalem and the Near East Mission including its program of hospitals, clinics, and Christian education. The Muslim Center in Jerusalem, headed by an Anglican priest, which provides useful information and methods for missionaries working among Muslims also receives support.

Struggling to keep a foothold in these lands of divided faith and race, the Eastern Orthodox Churches are in drastic need of aid. A portion of the Good Friday Offering helps this cause, administered

through the Joint Commission on Assistance to the Eastern Orthodox Churches and the Department of Interchurch Aid of the World Council of Churches.

Mindful of the plight of Arab refugees in the Near East, the Church allocates part of the Offering of the National Council of Churches' Department of Church World Service to be administered through the Near East Christian Council of which the Anglican Bishop in Jerusalem is a member.

As the Good Friday Offering is channeled into Jerusalem and the Near East, dollars are converted into shelter for the homeless, schools for the furtherance of Christian education, support of personnel, and maintenance in many instances of the bare necessities of life.

On Good Friday Christians Turn to the Near East



THE HARD COMMANDS OF JESUS

Roy M. Pearson

What does "Go, sell what you have" mean? How can I love my enemies, or take up my cross? How did Jesus intend for me to obey his commands?

These 14 messages by the dean of Andover-Newton Theological Seminary are clear, challenging, sympathetic, penetrating interpretations that make the difficult sayings more nearly attainable, offering new inspiration to carry them out.

April 8. \$2

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For Our Country

BEHOLD, O God, this our beloved Country:
The old, the young, the little children;
rich and poor, ignorant and learned;
The laborers and managers of industry;
workers in factory and mine, office and home;
A people of many traditions, many colors,
divergent hopes and fears.

Behold America:

Its mountains and plains, rivers and forests,
its inland seas and shining coasts.

Upon this our land, upon this our people, pour down, we beseech thee, thy life-giving Spirit of nobility and truth.

Where there is strife, bring co-operation for the common good;
Where greed and envy abound, control us with that divine perspective which sees in every man the dignity of a growing soul;

Where interests clash, govern us with the higher impulse which seeks first thy righteous kingdom.

Burn away all festering corruption, and set us free to enjoy the glorious liberty of the children of God; that we may boast not of our money or our might, but of our privilege to be lifted on the Cross of Christ as fellow-redeemers with him whose Spirit sanctifies all thy people.

Behold, O God, this our Nation; bless it, make it strong and pure, and fill it with the beauty of holiness; through Jesus Christ our Lord.

For World Peace

O GOD, by whose quickening grace we are made* fellow-citizens of the household of faith: Grant that the good endeavors of thy people in all nations, fitly framed together, may grow unto a holy temple of righteousness and truth; through him who is our peace, thy Son Jesus Christ our Lord.

JOHN WALLACE SUTER

Edited by the Rev. ROBERT N. RODENMAYER, S.T.D.



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An ideal gift of historic significance at Confirmation, Birthday, or any occasion of religious meaning.

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1½"x2" 5.00* Sterling Chain 18" . 1.50*

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New Editor is Appointed For Forward Movement

THE REV. CLEMENT W. WELSH, chairman of the Department of Religion at Kenyon College, Gambier, Ohio, has been appointed editor of Forward Movement Publications, succeeding the Rev. Francis J. Moore, editor since 1950, who plans to retire this August.

A graduate of Harvard and the Episcopal Theological School, Mr. Welsh is a poet, author, and mystery-story writer.

On Your TV Screen

The Great Persuader

By the Rev. DANA F. KENNEDY

IN the novel, *The Great Man*, the author has the president of a radio-television network address a rising young performer who is struggling with his conscience thusly: I don't try to convince myself that I am slaying dragons when all I am doing is running an electronic pitch game.

I am sure that anyone in the radio-TV industry would with some justification resent and deny this complete cynicism regarding the motivation of our new race of electronic salesmen. Radio-TV people believe they have a real concern for their viewers. They point out that commercials perform two vital functions: They make possible the financing of programs and they inform viewers of the availability of products and services otherwise unknown to them.

I do think that like so many of the powerful tools God has given us, radio and TV bring terrible pressures and problems to bear on the people who find themselves the stewards of what goes out over the air waves and who have the grave responsibility of exerting great influence on vast numbers of their fellow men. There are certain fundamental truths that cannot be the most pleasant of companions to these men on the broadcast firing line.

I. They must use the viewer. When all is said and done, no matter how fine their programs, their ultimate purpose is to move the viewer for their own ends. This statement can be clouded by injecting the thought that their articles or services are really for the benefit of the viewer. Even so, the purpose for the whole vast empire of high-

priced equipment, technicians, performers, and business men is to use the viewer.

II. They must reach the viewer effectively or go out of business. As it has turned out, many of the commercials are rather pert or intriguing, but they certainly do not set forth any considered judgment of the viewer's best interest. The keynote is "sell the viewer." To use him, if you will. Coat it with humor *à la* Bert and Harry, appeal to prestige *à la* the auto commercials, ride it pig-a-back on the personality of some well-liked man *à la* some razor ads and many others, make out that the viewers have just got to like the product 'cause it's just plain goooood—*à la* cigarette ads, but sell him, sell him, sell him.

"Of course," said a VP of a great New York advertising firm whom I highly respect (both the man and the firm), "our whole economy of production is based on selling. Do you think that we could sell all the products that are being turned out in ever increasing numbers if we did not push them hard by all these new and powerful media of motivation? Take away the commercials and our economy and our country would collapse."

He is probably right and that is why I often use the word enigma or unexplainable in this matter of the commercial and the industry for which it stands. I cannot believe the commercial is wholly our friend, and I am sure that the argument of my advertising friend is somewhat a justification for a monster already created and which like credit buying,

continued on page 26

BE COMFORTABLE SAVE LAUNDRY COSTS



"Attach-A-Collar"® T-shirt For the Clergy. Only collar is exposed when rabat or cassock is worn. 3 for \$3.95

Patent No. 2750595

\$1.50 each



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Manufacturers of Shirts for the Clergy

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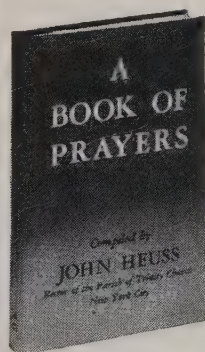
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Rector of Trinity Church, New York
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A BOOK OF PRAYERS

MRS. ARTHUR M. SHERMAN, Executive Secretary of The Woman's Auxiliary says: "The range of prayers in this collection will make it a valuable addition to our devotional libraries. The prayer life of individuals and the corporate intercessions of parish groups will be enriched by the use of these prayers." \$2.00

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C. M. ALMY & SON, Inc.
562 FIFTH AVE., NEW YORK 36

On Your TV Screen

continued from page 25

compulsory retirement, commuting, and an ever increasing birthrate is here to stay. We had better learn to deal with it.

And this brings forth the moral of my column. Do be aware of the motivations and motivating techniques of the commercial side of radio and TV for you are the person whom they exist to influence. It helps to keep your balance and to make up your mind more sensibly if you train yourself to be aware of these forces. As the referee says to the fighters at the beginning of the match, "Protect yourself at all times." You are in a constant match against the broadcasting principalities, the advertising powers of this world.



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PEWS + CHANCEL FURNITURE
COMMUNION TABLES
PULPITS + ALTARS
R. GEISSLER, INC.
23-08 39th AVE., LONG ISLAND CITY 1, N. Y.

Check Your Calendar

APRIL

Jamestown Festival (see page 4)

14 Palm Sunday

19 Good Friday

21 Easter Day

26-28 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.

28 National Christian College Day

29 St. Mark

30-May 2 National Council Meeting, Seabury House, Greenwich, Conn.

MAY

Jamestown Festival

1 St. Philip and St. James

3 May Fellowship Day

12 Episcopal Young Churchmen's Sunday

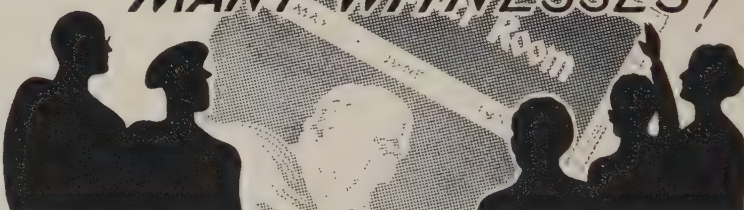
26, 27, 28, 29 Rogation Days

30 Ascension Day

NORTH AMERICAN CONFERENCE

ON FAITH AND ORDER

Oberlin, Ohio, September 3-10



Here are
MANY WITNESSES!

The annual Lay Witness Number of The Upper Room (May-June) consists of daily devotions written entirely by laymen — business men, workmen, farmers, nurses, housewives — everyday people from all walks of life.

Their expressions of Christian faith and experience spring from the hearts and lives of these men and women of many denominations and many lands.

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Individual subscriptions, by mail, \$1.00 per year, three years, \$2.00. Ten or more copies of one issue to one address, 7 cents per copy. AIR MAIL edition for service men and youth — same prices.

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Sample FREE to Parish or Organization Official
SANGAMON MILLS
Established 1915 Cohoes, N.Y.

ARE YOU LOOKING FOR GOD?

By Edmund A. Steimle

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At all book stores

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Philadelphia



Richmond's Favorite Rector

continued from page 14

greted abandoning his other ambition—to drive a taxi.

The whole family will be eligible to attend one of the earliest celebrations at the Jamestown Festival. Through Mrs. Gibson they are descendants of Pocahontas and John Rolfe, whose three-hundred and forty-third wedding anniversary will be observed on April 5.

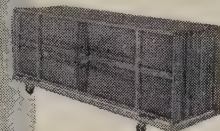
Though his appearance and manner belie it, April 20 is Mr. Gibson's fateful seventy-second birthday, retirement age for priests of the Episcopal Church. His parishioners, who have named their new parish house the Churchill Gibson Building in his honor, find themselves swallowing hard when they think of a future without him. So does the rest of Richmond. Just one of the tributes he has been receiving almost daily since the first newspaper report of his plans was a ceremony last month at Beth Ahabah Temple, the synagogue down the street from St. James', honoring him as "the best neighbor and friend we could have asked for." He "hates like the deuce" to leave it all, too, but he is charging into his Jamestown job with the same boyish zest he took to Luray more than four decades ago. When the Festival is over—"Well," he says, "it's up to the Lord to open up another door."

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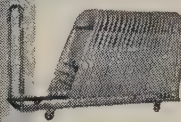
Monroe TS (transport - storage) Trucks make handling and storing of Folding Tables easy and quick. Combination offers.

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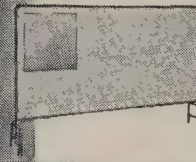
Monroe Steel Folding Chairs in attractive range of styles, sizes and prices. Excel in comfort, easy handling and durability. Also full line of non-folding chairs, desks and combinations for classroom, cafeteria and church school use.

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"A reliable guide through the complexities of ethical debate."
... [by] "one of the most important Lutheran theologians of this generation."
—Bishop Hans Lilje.

\$6.00

LUTHER ON VOCATION

By Gustav Wingren

One of Sweden's leading theologians writes on the relationship between Luther's doctrine of vocation and his theology.

\$3.50

At all book stores

MUHLBERG PRESS
Philadelphia



Read a Book

continued from page 2

ject of two brief studies by the Rev. Charles W. F. Smith, professor at the Episcopal Theological School, Cambridge, Mass. One is a popular pamphlet, *Robert Hunt, Vicar of Jamestown*, the newest addition to a series of missionary pamphlets published by the National Council; the other is an article, "Chaplain Hunt and his Parish in Kent," printed in the March issue of the *Historical Magazine of the Protestant Episcopal Church*. Dr. Smith's attractive and skillful presentation of the results of his research fills the long felt need for some intimate knowledge of the life and work of this first Anglican parson to minister in America.

Perhaps the most important thoughtful study of the character of Virginia Anglicanism in the first decades of the colony is to be found in the recent essay by Perry Miller entitled *Religion and Society in the Early Literature of Virginia*, printed among the collected essays of Miller's

Errand into the Wilderness (Cambridge, Harvard Press. \$4.50). Mr. Miller reminds us that the religious complexion of the first years of the Jamestown Colony was in its own way just as distinctively Puritan as that of the settlements in Massachusetts—a Puritanism, however, which could conform to the Anglican ecclesiastical order instead of separating from it.

Through an abundance of telling quotations from the writings of Hunt's successor, Alexander Whitaker (a familiar name in late Elizabethan Puritan circles), Rolfe, Purchas and others, we glimpse the doctrine of divine providence that guided the convictions of the first settlers, the strands of covenant theology in their thinking, and the ruin of this "holy edifice" with the failure and dissolution of the Virginia Company in 1624.

The "holy experiment" became a commercial plantation, or, as Miller puts it, "the glorious mission of Virginia come down to growing a weed." By 1624 tobacco at five shillings a pound was the irresistible enticement."

The standard work on the history of the Church in Virginia since its first foundation is G. M. Brydon's *Virginia's Mother Church*, published by the Virginia Historical Society, the first volume in 1947; the second in 1956. New studies of the Church's life in other colonial areas south of New York are Nelson R. Burr's *The Anglican Church in New Jersey* (\$10), and Nelson W. Rightmeyer's *The Anglican Church in Delaware* (\$3) and *Maryland's Established Church* (\$5), distributed by the Church Historical Society, Austin, Tex. Together with the recent biography of Thomas Bray, principal founder of the S.P.C.K. and the S.P.G. and indefatigable laborer on behalf of the welfare of the Church in the colonies, by Henry Paget Thompson (New York, Macmillan. \$2.50), these books have made much material of interest available to the general reader.

An important addition to the historical literature on the Episcopal Church at the end of the colonial period is Clara O. Loveland's excellent and readable book *The Critical Years* (Greenwich, Seabury. \$3.50).

continued on page 29

TODAY'S DOLLAR . . .

The dollars you earn today must cover today . . . and tomorrow! Today they cover food, clothing, and shelter for your family. Tomorrow they cover the dollars you will never earn . . . dollars for your own use when you retire or for your family's use when you are no longer around.

Tomorrow's dollar must grow from the dollar you earn today. You can always count on growth when you invest today's dollar in life insurance. That is why future dollar needs of seventy per cent of our country's population will come from today's dollars invested in life insurance.

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POSITION OR OFFICE HELD IN CHURCH

Music to Your Ears

continued from page 5

with organ alone, though I'd guess it might go very well. The work is to be published this year; an examination of the score should quickly settle that question.

The other side of the disk, a *Missa Brevis* by the thirty-year-old Wilhelm Killmayer of Munich, is quite another dish of tea. Mr. Killmayer is a student of the German composer Carl Orff and, as is to be expected, makes some use of the controversial master's methods and techniques. The voice-writing is skillful and clever (the work is scored for mixed voices *a capella*) and the text of the Mass is used, but there the resemblance to liturgical music ends. The tipoff to Mr. Killmayer's approach to the Mass is perhaps to be found in his conception of the invocation *Kyrie eleison* as "not a petition but a demand," and of this Mass as a whole (again quoting from his own notes) as a work with "the purpose

of liberating the music of the Mass from its formal liturgical ties." I, for one, would find Mr. Killmayer's opus highly distracting during the celebration of the Mass, and really don't expect to find it in use at any church of my knowledge.

The Haydn *Seven Last Words of Christ, Op. 51* is, of course, an acknowledged masterpiece and belongs in any representative record collection. There have been as many as five versions available on long-playing records. I am not acquainted with them all, but the latest recording, by the Boston Symphony String Quartet on the Victor label (LM 1949) is eminently satisfactory.

Gratifying Response

The response to my first three columns in FORTH has been very gratifying and pleasant. It has brought about the necessity for letter-writing: to my correspondents let me say that, if I am slow to answer, it is only because of the press of other duties.

continued on page 30

Read a Book

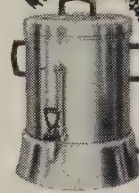
continued from page 28

Here is presented a careful and objective study of the crucial events of the decade 1780 to 1789, the years during which an independent Anglican Church was constructed out of the scattered parishes of the Church of England that had been cut off from the mother Church by the political independence newly won in America.

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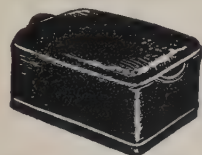
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Music to Your Ears

continued from page 29

My less-than-kind comments in the February issue on the "symphonic carillon" blew up, if not a storm, at least a good wind, resulting in the receipt of several tapes and recordings of other kinds of electronic carillons than the particular one I mentioned, and an invitation to an on-the-spot comparison between the Schulmerich "carillic bells" and a set of cast bells.

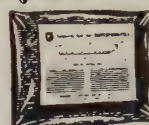
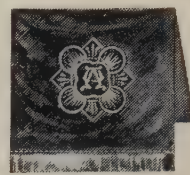
Mail Brings Recordings

The mail also brought me a letter and two recordings from St. James' American Episcopal Church in Florence, Italy. These, one of Christmas and the other of Easter music, are a part of a recording project with the express purpose of acquainting Americans with the existence of the church in that far away country and of assisting the church's finances. The records, performed by the church's volunteer choir and soloists, are marked by the singing of the church's soprano, Elizabeth Hunter Morrill, who has a lovely voice, and by taste in the selection of material. I was particularly taken with Mrs. Morrill's singing, on the Easter disk, of a medieval "*Lamento di Maria*," and on the Christmas disk of the Children's Epiphany Hymn and The Coventry Carol, these latter with harpsichord accompaniment. For further information about the St. James' recordings, I suggest you write directly to the St. James' American Church, 43 Costa San Giorgio, Florence, Italy.

And finally, the mail brought two long-playing recordings of music at Sewanee, the University of the South. *Jazz at Sewanee* features the Tupper Saussy Quartet in six standards plus two originals by pianist Saussy, a young man to watch even though the group is not yet up to professional standards. The other record contains nine masterpieces of church music sung by the choir of the University of the South, directed by Paul S. McConnell. I presume that anyone interested might get in touch with the University.

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BISHOP OF OLYMPIA, the Rt. Rev. Stephen F. Bayne, Jr., confirms William Woodward in front of altar, cross, and candlesticks he made for Church of the Transfiguration

Darrington Bunkhouse

continued from page 17

not begin with the tiny building which came out of the woods, but it reached a new kind of fulfillment through it. God employs many means in His work. In Darrington the little bunkhouse served as a focal point for the work of the congregation. Here they worked together, side-by-side and shoulder-to-shoulder. Their labor and their building were a Christian witness.

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Harry Van Arnham, the senior warden of Transfiguration, is himself a man of the woods. He superintended the operation that saw the little bunkhouse lashed on long timbers and dragged rumbling into the streets of the little town. A block from the site, one of the skid logs broke and the bunkhouse lurched sickeningly onto the ground. The hardy parishioners were not to be

continued on page 32

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Darrington Bunkhouse

continued from page 31

defeated, though, so close to success. Laboriously they reconstructed the skids and went the final block.

The tiny bunkhouse was placed beneath a grove of Douglas firs, the same trees that gave its lumber. The congregation went to work on the building. They took off the odd-looking clerestory windows and built a new roof. The interior was completely refurbished, and electric heat was put in. William Woodard, a retired railroad man and Seattle cabinet maker, made the altar, the altar cross and candlesticks, and the celtic cross atop the roof. A Jewish businessman from the nearby city of Everett donated the doors. All labor but the electrical wiring was done by the people themselves. Finally the little building was complete.

Thus it was that one Sunday evening this past September the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, stood on the porch of the little bunkhouse. The western Washington rain drizzled through the Douglas firs. The street light shone on the Bishop's red cape and mitre. He lifted the pastoral staff and struck the door resoundingly.

"Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord," he said.

"This is the gate of the Lord, the righteous shall enter into it," said Harry Van Arnem, opening the door.

"Peace be to this House, and to all who enter here," the Bishop said, his staff marking the sign of the cross upon the threshold.

The words of Psalm 122, echoed through the little bunkhouse as the clergy processed to the altar. At length the Bishop said:

"I dedicate this Altar, and this Temple, together with all the Vessels and Vestments thereof, to the glory of God, and in honor of the Transfiguration of our Lord and Saviour, Jesus Christ, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

And in this manner, the little wooden bunkhouse of the Sauk River Lumber Company became the mission Church of the Transfiguration, resting serene among the mountains in Darrington.

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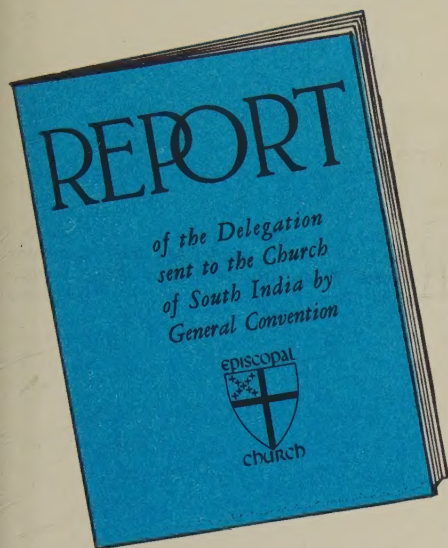
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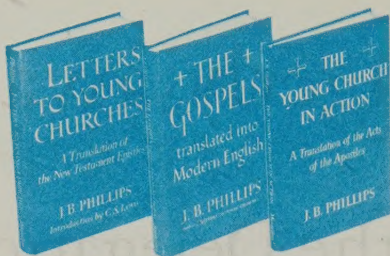
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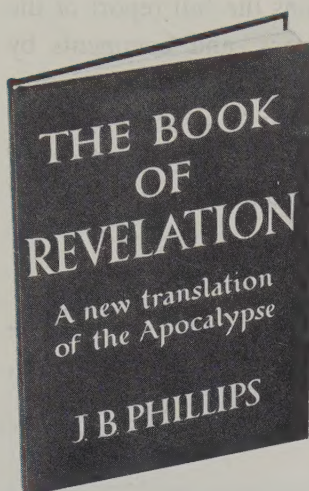
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